REGULATIONS

AND

PRAYERS, &c.

OF THE

SOCIETIES

FOR

RELIGIOUS INSTRUCTION,

In the PARISH of SEDGEFIELD, in the COUNTY and DIOCESE of DURHAM.

"*O worship the Lord in the beauty of Holiness.*" *Psal.* xxix. 2. xcvi. 9. 1 *Chron.* xvi. 29

"*All Scripture, is given by inspiration of God, and is profitable for doctrine; for reproof; for correction; for instruction in righteousness; that the man of God may be perfect; thoroughly furnished unto all good works.* 2 *Timothy* iii. 16, 17.

"*Sanctify the Lord God in your hearts; and, be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and reverence.*" 1 *Peter* iii. 15.

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BRITISH MUSEUM 30 64 SEP

A SOCIETY FOR RELIGIOUS INSTRUCTION.

WE, whoſe names are underſign'd, aware of the depravity and corruption of human nature, and feeling the neceſſity for every aid which religion can beſtow, do hereby *declare.*

1ſt. That we will meet together on every Sunday Evening, at ſeven o'clock, at any convenient houſe which our Miniſters ſhall appoint, for the following purpoſes:

2ndly. That we will, under the direction of our Miniſters, humbly implore the aſſiſtance of Almighty God in prayer, according to the form hereunto ſubjoined, and attentively read the Scriptures of the Old Teſtament, and the New, or ſuch other pious and devotional books as our Miniſters ſhall adviſe, as being calculated to ſtrengthen our Faith, increaſe our Hope, enliven and warm our Charity; ſo that, under the bleſſing of Almighty God and the merits of our Redeemer, we may at length be qualified for, and enter into thoſe manſions of eternal bliſs, where (as we are aſſured in Rev. 21. 4) *there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain; when the former things ſhall*

paſſed away; and where (as we are aſſured in 1 *Cor.* 2. 9. *See alſo Iſa.* 64. 4.*) God hath prepared ſuch excedingly good things as eye hath not ſeen, nor ear heard, neither have entered into the heart of Man, for them that love him.*

3dly. That, in conformity with this deſign, though fully ſenſible that we are all of us Sinners, and that our Saviour *came not to call the righteous, but ſinners, to repentance*; (See Matt. 9. 13. Mark 2. 17. Luke 5. 32.) yet, anxious that our Society ſhould accompliſh the purpoſe for which it was eſtabliſhed, we deem it neceſſary, and do hereby *reſolve*, that any perſons, who ſhall, *after* becoming Members of the ſame continue to live in the habitual, or frequent commiſſion of any great, and known ſin, ſhall be accordingly admoniſhed by our Miniſters; and, in caſe of their ſtill neglecting to amend their lives, ſhall be judged improper to belong to this Society, and ſhall be conſequently excluded.

4thly. That it is deemed expedient for all perſons deſirous of becoming Members of this Society, to deliver in their names to one of the Miniſters, a full Calendar Month previous to their admiſſion. The *Ages* being entered of thoſe perſons *only* who are *above* 50.

5thly. That it is the wiſh, and intention, of the Members of this Society, to contribute to the relief of the bodily, as well as mental ſufferings, and infirmities, of each other, as far as circumſtances may render practicable, and neceſſary.

RULES

Eſtabliſhed December 9, 1798, to be obſerved by all Perſons attending at the Room of the Society for Religious Inſtruction, in the Town of SEDGEFIELD.

I. THAT the Perſons who attend ſhall ſeat themſelves in the following order: the Women above 60, neareſt to the fire: next to theſe the young Women under 20: then the Men above 60: then the young Men under 20: and, beyond theſe, and on the forms under the Window, the reſt of the Men: the Gallery being ſet apart for the reſt of the Women only. Perſons hard of hearing to ſit with the old people.

II. That, from this time, no perſons under 20 ſhall be admitted as *Members*, but merely *allowed* to come to the Room in the company of a Member, who will be expected to be anſwerable for their good behaviour.

III. That no perſons, whether Members or not, ſhall bring with them any Children, unleſs they be ſuch, as would otherwiſe prevent their own attendance, by their being unable to leave them at home.

IV. That

IV. That all perſons who attend, will be expected to come to the Room, between half after Six and Seven o'Clock; and *immediately* to ſeat themſelves in the places ſpecified in Rule 1.

V. That every Perſon attending will be expected to obſerve decent and orderly behaviour, all the men having their hats off, not only *after* the coming in of the Miniſter, but alſo *before* that time; on the penalty of their being prevented from ever again attending at the Room.

VI. That each Member will be expected to aſſiſt in enforcing the above rules, by giving immediate information to one of the Miniſters, of any infringement of them; (the name of the perſon giving ſuch information being carefully concealed:) ſince, otherwiſe, it is to be feared, that the ſeriouſly and religiouſly diſpoſed may be prevented from receiving religious inſtruction, by the ill behaviour of the inattentive, the careleſs, and the profligate.

NAMES, &c. of the MEMBERS.

No.	Names.	Age	Family.	Condition.
1	Eſther Stopford		——	Siſter of the
	——		——	Rev. J Stop-
	——		——	ford Curate
2	Suſanna Stopford		——	Do.
3	Lucy C. Hollingſ-		1 Child	Wife of the
	worth		——	Rev. N.
	——		——	Hollingſworth
	——		——	Curate
4	Ralph Brown	66	——	Labourer
5	Alice his Wife	60	——	——
6	Alice their Daugh.		——	Labourer
7	Jane Do.		Md no Ch	Do.
8	Thomas Oſwald	70	——	Shoemaker in
	——		——	Alms Houſe
9	Edw. Browell	75	——	In Alms Houſe
	——		——	Fruit Seller
10	Arch. Campbell	66	——	Gardener
11	Margt. his Wife	66	——	——
12	Joſeph Oxley	32	5 Children	Poſtman and
13	Margt. his Wife		——	Labourer
14	Mary Harriſon	67	Md no Ch.	Her Hd. Far-
	——		——	rier and Gar-
	——		——	dener
15	Eliz. Flaughter	71	Md no Ch	Labourer
16	Jane Short her		——	Works for her
	Grand daughter		——	Grandmother
17	Sarah Ayre	78	——	Labourer
18	Samuel Hart		1 Nephew	Shopkeeper
19	Margt. Burn	70	Md no Ch.	Spinner

NAMES, &c. of the MEMBERS.

No.	Names.	Age	Family.	Condition.
20	John Welch		2 Children	Weaver
21	Jane his Wife		——	Labourer
22	Tho. Mothersell		4 Children	Clk. & Weav.
23	Mary his Mother	70	——	Yarn Win. &c.
24	Eliz. Ayre	66	1 Grandf.	Labourer
25	Alice Watson	62	——	Living with
	——		——	her Son
26	Mary Wilson	81	——	——
27	Thoma. Robinson	64	——	Chair Woman
28	Mary Beadwell	70	——	Spinner
29	Benj. Lackenby		3 Children	Labourer
30	Tho. Laws	78	——	Joiner, &c.
31	Mabel Turner	62	——	With her Son
	——		——	a Shoemaker
32	Michael Bell		4 Children	Labourer
33	Mary Lowdon	81	——	In Alms House
34	George Worthy		1 Child	Gardener &
	——		——	Sun Sch. Mas.
35	George Hendry	59	——	Gardener
36	Eliz. Potts	77	——	Labourer
37	Geo. Purvis	60	——	Labourer
38	Mary Craggs	57	1 Child	Labourer
39	Wm Robson		4 Children	Farm Servant
	——		——	with Rev. Mr
	——		——	Barrington
40	John Chappelow	54	1 Child	Labourer
41	Hannah his Wife	50	——	Do.
42	John Hutchinson		3 Children	Shoemaker
43	Isabella his Wife		——	——

NAMES, &c. of the MEMBERS.

No.	Names.	Age	Family.	Condition.
44	William Father of John	62	——	Lives with his Son
45	Mary his Wife	61	——	——
46	W. Reed	78	——	Hatter
47	Mary his Wife	70	——	——
	——		——	——
48	Mary Dobbing		2 Children	Husb. a Joiner
49	W. Heighington	86	——	——
50	Sarah Mothersell	73	——	——
51	John Oliver	52	4 Children	Decoyman & Labourer
	——		——	
52	Joanna his Wife	58	——	Labourer
53	David Oliver		——	Farm Servant with Mr Rob. Dent
	——		——	
	——		——	
54	John Wilkinson		——	Apprentice to Tho. Heighington
	——		——	
	——		——	
55	Benj. Fletcher	56	Wife and 3 Children	Weaver
	——			——
56	Rob. Buckle		Wife	Cordwainer & Constable
	——		——	
57	Susannah Pearson		Widow	Living with her Daughter Jane Swainston
	——		——	
	——		——	
	——		——	
	——		——	
58	Hannah Lamb		——	Labourer

NAMES, &c. of the MEMBERS.

No.	Names.	Age	Family.	Condition.
59	John Bird		Wife and	Labourer at
	-----		3 Ch.	Mr Barker's
	-----		-----	Forge
60	Wm. Fletcher		living	-----
	-----		with his	-----
	-----		Father	-----
61	Frances his Wife		-----	-----
62	James Spark		3 Children	Maſon's Lab.
63	Jane his Wife		-----	-----
64	Hannah Laverick	68	1 Child	Labourer
65	Mary Hammond		1 Child	Labour. Wife
66	Mary Humphrey		6 Children	Huſb. a Cart-
	-----		-----	wright
67	Geo. Sommers	80	-----	-----
68	Ann Forſter	50	-----	Labourer
69	Ann her Daugh.		-----	Do.
70	Jane Conn	60	-----	Do.
71	Eliz. Purvis		Wife of	
	-----		George	Do.
72	Joſ. Patterſon		-----	Gardener
73	Eleanor his Wife		-----	-----
74	Tho. Smith		1 Child	Joiner
75	Ann Oſwald		3 Children	Cordwainer's
	-----		-----	Wife
	-----		-----	-----
76	Frances Soliſby		Wid. 1 Ch.	Lives with her
	-----		-----	Father
77	Eliz. Fletcher		Wife of	Laundreſs
	-----		Henry	

NAMES, &c. of the MEMBERS.

No.	Names.	Age	Family.	Condition.
78	Margt. Cole	75	——	——
79	Iſabel. Middlemas		——	——
80	Mark Taſker		——	Farmer
81	Ann Oſwald	49	6 Children	Her Huſband a Cordwainer
	——		——	
82	Dorothy Sommers	56	Wife of George	——
	——		——	——
83	Geo. Shields	50	10 Child.	Cordwainer
84	James Humphrey		——	Do.
85	Geo. Barker		2 Children	Labourer
86	Hannah his Wife		——	——
87	Tho. Barron	55	9 Children	Labourer
88	Eleanor his Wife		——	——
89	Matt. Harperly	57	1 Child	Turner
90	Margt. Wilſon		——	Living with her Father
	——		——	
91	Eliz. Noble	74	Widow	Living with her Daugh. Jane Young
	——		——	
	——		——	
92	Tho Mather		Wife	Labourer
93	Tho. Humphrey	60	6 Children	Do.
94	Tim. Sparkes		——	Farmer
95	Jane his Wife		——	——
96	Rob. Middlemoſt		5 Children	Taylor
97	Ann his Wife		——	——
98	Matt. Muckle		2 Children	Labourer
99	Margt. Fletcher	50	2 Children	——
100	Val. Laws	61	1 Child	——
101	Dorothy Armiſon		1 Child	Spinner

NAMES, &c. of the MEMBERS.

No.	Names.	Age	Family.	Condition.
102	Matt. Craggs		3 Children	Labourer
103	Jane Young		——	Sun. Sch. Miſt.
104	Alice Harriſon		——	——
105	Matt. Daviſon		——	——
106	Launc. Cradock		——	Roper
107	James Baron		——	Son of Tho.
108	Wm. Gibſon		Wife and	——
	——		3 Children	Weaver
109	John Fletcher		——	Son of Benj.
110	Tho. Crooks		——	Apprentice to
	——		——	J. Douthwaite
	——		——	Blackſmith
111	Ralph Greiveſon		With his	——
	——		Father	Weaver
112	Matt. Ellit		——	Apprentice to
	——		——	Tho. Dickens
	——		——	Shoemaker
113	Eliz. Walburn		Widow	——
	——		with 2 Ch.	——
114	Henry Barron		——	Apprentice to
	——		——	John Greive
	——		——	Shoemaker
115	Wm. Gray		——	Apprentice to
	——		——	J. Hutchinſon
	——		——	Shoemaker
116	Thomas Gray		——	——
117	Mary his Wife		——	——
118	John White	64	——	Joiner
119	Tho. Daviſon		——	Farmer

NAMES, &c. of the MEMBERS.

No.	Names.	Age	Family.	Condition.
120	Joſ. Barker		——	——
121	Wm. Emmerſon		——	——
122	Eliz. Long	73	——	——
123	Margt. Fletcher		1 Child	Spinner
124	Eliz. Young		——	Ser. with Mr
	——		——	Wilkinſon
125	Robt. Brown		2 Children	Carrier
126	Eliz. Rixon		Wife of J.	——
	——		Roſs's	Servant
127	Eliz. Robinſon		——	——
128	Margt. Gladſon	61	——	——
129	Mary Laws	67	Wife of	——
	——		Tho.	——
130	Mary Bell	67	——	Spinner
131	Jane Purvis	87	——	In the Hoſpital
132	Eliz Todd	79	——	Maſon's Wife
133	Mary Emmerſon		——	——
134	Iſabella Gladſon		Wife of	——
	——		John	——
135	Margt. Sparkes		——	-----
136	Margt. Wilſon		——	-----
137	Iſabella Yearl		——	Ser. to Joſ.
	——		——	Wilkinſon
138	Margt. Bird		3 Children	Huſb. at Mr
	——		——	Barker's For.
139	Richard Wilſon		——	Labourer
140	Robt. Dobbin		2 Children	Cartwright
141	Barbara Ogle		——	Servant
142	Eliz. Dixon		4 Children	Spinner

NAMES, &c. of the MEMBERS.

No.	Names.	Age	Family.	Condition.
143	Ann. Robinſon		Daugh. of	-----
	-----		Thomaſin	-----
144	Eſther Mothertell	60	-----	Labourer
145	Mary Mothertell		-----	Serv. with Rev.
	-----		-----	Mr Stopford
146	Eliz. Motherſell		-----	Serv. with Mr
	-----		-----	Wrightſon
147	Eliz. Ayre	66	1 Grand C.	Labourer
148	Eliz Lackenby		Wife of	-----
	-----		Benjamin	-----
149	Jane Shields		-----	-----
150	Henry Fletcher		5 Children	Bricklayer
151	John Smith	62	2 Nephew	Tallow Ch. &
	-----		-----	School-maſt.
152	Ann Alliſon	67	-----	Labourer
153	Ann Blyth		-----	Serv. with Rev.
	-----		-----	Mr Hollingſw
154	Ann White		2 Children	Wife of John
	-----		-----	White, Join.
155	Tho. Williamſon	81	-----	In the Workh.
156	Wm. Worthy	75	Father of	-----
	-----		George	Labourer
157	Margt. Worthy		Wife of	-----
	-----		George	-----
158	Robert Ayre		-----	Watch-maker
159	Ann Ayre		Wife of	-----
	-----		Robert	-----
160	Peter Fletcher		-----	-----
161	John Craggs		-----	-----

NAMES, &c. of the MEMBERS.

No.	Names.	Age	Family.	Condition.
62	Tho. Cradock		—	—
63	George Dowſon		—	—
64	Rob. Newton		—	Farmer
65	Margt. Nicholſon		—	Servant with
	—		—	Rob. Newton
66	Luke Flaughter		—	—
67	Tho. Williamſon		—	—
68	Jane Thompſon		—	—
69	Eliz. Smith	53	Wife of	—
	—		John	—
70	Jane Douglas		3 Children	Labourer's W.
71	Jane Douglas		Her Daug.	Apprentice to
	—		—	M. Fletcher,
	—		—	Mantua Ma.
72	Mic. Forſter, Jun.		—	Butcher
73	Dorothy Forſter		His Siſter	—
74	Frances Moore		—	Servant with
	—		—	Mr Kearſley
75	Ann Fletcher		—	Servant
76	Mary Stodhart		3 Children	Labourer's W.
77	Frances Jefferſon		—	Serv. with Rev.
	—		—	N. Hollingw

Sunday Six o'Clock Society,

At RALPH BROWN'S.

No.		No.	
1	Ralph Brown	8	Mary Harriſon
2	Alice his Wife	9	Thoma. Robinſon
3	Alice their Daugh.	10	Alice Watſon
4	John Chappelow	11	Jane Purvis
5	Hannah his Wife	12	Margaret Burn
6	John Oliver	13	Tho. Cradock
7	Itabella Flaughter	14	George Worthy

Thurſday Seven o'Clock Society,

At RALPH BROWN'S.

No.		No.	
1	Ralph Brown	14	Wm. Robſon
2	Alice his Wife	15	George Purvis
3	Alice their Daugh.	16	Ann White
4	John Oliver	17	Ann Robinſon Dau. of Thomaſine
5	Joanna his Wife		
6	Mary Harriſon	18	Joanna Oliver Dau. of John
7	Alice Watſon		
8	Tho. Cradock	19	Mary Beadrell
9	Arch. Campbell	20	Eliz. Dixon
10	Margt. his Wife	21	Tho. Williamſon
11	Thoma. Robinſon	22	John Bird
12	Itabella Flaughter	23	Ann Forſter
13	John Chappelow		

Saturday Seven o'Clock Society,

At G. WORTHY'S.

No.		No.	
1	George Worthy	11	Joanna his Wife
2	Margt. his Wife	14	Their 3 Daughters
3	Wm. his Father	15	Sarah Ayre
4	Wm Robton	16	George Dowſon
5	John Chappelow	17	Robert Newton
6	Hannah his Wife	18	Margt. Fletcher his Servant
7	Their Daughter		
8	Tho. Humphrey	19	Luke Flaughter
9	George Dowſon	20	Jane Thompſon
10	John Oliver		

FISHBURN SOCIETY.

NAMES, &c. of the MEMBERS.

No.	Names.	Age	Family.	Condition.
1	Nich Chilton	68	——	Gentleman
2	John Chilton		——	Miller
3	Farrow Chilton		——	Gentleman
4	Frances his Wife		——	——
5	Gilbert Trotter	65	1 Child	Yeoman
6	Eliz. his Wife		——	——
7	Ralph Robinson		5 Children	Blacksmith
8	Mary his Wife		——	——
9	Margt. Wardell		1 Child	Labourer
10	Eleanor Heslop	57	——	Do.
11	Wm. Woodruff	60	1 Child & 3 Grand Children	Weaver
	——			——
	——			——
12	Jane his Wife	53	——	——
13	Joseph their Son		——	Taylor
14	John Do.		——	Weaver
15	Jane Thurlow	63	——	Labourer
16	James Thubron		3 Children	Farmer
17	Ann his Wife		——	——
18	Wm. Calvert	58	2 Children	Labourer
19	Mary his Wife		——	Do.

NAMES, &c. of the MEMBERS.

Names.	Age	Family.	Condition.
James Gregſon		——	Farmer
Anthony Brown		2 Children	Taylor
Jane his Wife		——	——
John Carr	65	——	Schoolmaſter
Tho. Wilkinſon	65	——	Labourer
Rob. Winter	59	——	Do.
Sarah his Wife	59	——	Do.
John Trumble	69	——	Do.
Martha his Wife	59	——	Do.
John Heppel	60	——	Yeoman
Hannah Wilſon		——	Serv. with
——		——	Ja. Gregſon
Wm. Denton		——	Cordwainer
Eliz. his Wife		——	Labourer
Doro. Richardſon	76	——	——
Sarah Alexander	68	——	Errand-goer
Joſeph Criſp	50	3 Children	Grinder for
——		——	Mr J. Chilton
Ann his Wife	50	——	Labourer
John Bulmer		3 Children	Farmer
Rob. Thubron		——	Do.
Wm. Johnſon		5 Children	Do.
Geo. Simpſon	70	——	With his Son
Ann Potts	56	Wife of	Farmer
——		Mat. Potts	——
Jane Steel		——	Servant
Nicholas Fletcher	50	——	Labourer
Iſabella his Wife	58	——	Do.

NAMES, &c. of the MEMBERS.

No.	Names.	Age	Family.	Condition.
45	Marianne Chilton		——	With her Fa
46	Tho. Harrison		2 Children	Labourer
47	Eliz. Roper		——	Do.
48	George Waite		5 Children	Farmer, at Mill House
	——		——	
49	Eliz. Waite		Wife of George	——
	——			——
50	John Laverick		5 Children	Labourer

Mordon Society.

NAMES, &c. of the MEMBERS.

Names.	Age	Family.	Condition.
Mary Crabon		2 Children	Labourer
Stephen Smith	57	——	-----
Mich. Williamson	53	2 Children	Weaver
Jane his Wife		——	-----
Eliz. Todd	74	——	Publican
Mart. Smurthwait		——	Ser. with
Alice Taylor	80	——	(Mr Martinda.
John Coats	65	——	Labourer
Ann his Wife	60	——	Do.
Wm. Haddock		2 Children	Do.
Mary his Wife		——	-----
Wm. Miles	80	——	Labourer
Dorothy Smith		W. of Step	Labourer
Charles Clark		-----	Labourer
Wm. Grabham		2 Children	Labourer
John Todd		-----	Cordwainer
James Rutherford		2 Children	Labourer
Jane Stokell		——	Wife of Tho.
Mary Crooks		——	Liv. with Unc.
Jane Morrison	61	——	Labourer
Jane Todd	71	——	-----
Mary Grabham		——	-----
Mary Addison	69	——	-----
Ann Oliver		1 Child	-----
Ann Wilkinson	67	Widow	-----
Eliz. Clark	69	——	Wife of Cha.

Bradbury Society.

NAMES, &c. of the MEMBERS.

No.	Names.	Age	Family.	Condition.
1	Tho. Davison		-----	Farmer
2	Jane Davison		Sist. of Th.	-----
3	Tho. Wilson		1 Child	Labourer
4	Mary his Wife		-----	-----
5	John Wilson		2 Children	Labourer
6	Mary his Wife		-----	-----
7	John Burnet		-----	Labourer
8	Ann his Wife		-----	-----
9	Wm. Jekyl		-----	Farmer
10	George Best		-----	Servant
11	Wm. Moody		-----	Blacksmith
12	John Charlton		-----	Labourer
13	Ann his Wife		-----	-----
14	Geo. Fleetham		-----	Farmer
15	Anthony Garry		-- --	Labourer
16	Sarah Thompson		Widow	-----
17	Sarah her Daugh		-----	-----
18	Doro. Coatsworth		Wid. 4 Ch.	-----
19	Rob. Wetherell		-----	Farmer
20	Bartholom. Kent		-----	Labourer
21	Sarah his Wife		-----	-----
22	Eliz Thompson		-----	Servant
23	Wm. Fenwick		-----	Servant
24	John Long		-----	Servant
25	Mary Brown		-----	Spinner

FOXTON SOCIETY.

NAMES, &c. of the MEMBERS.

No.	Names.	Age	Family.	Condition.
1	Wm. Lawſon	57	5 Children	Farmer
2	Dorothy his Wife	55	-----	-----
3	J. Lawſon their Son		-----	-----
4	Geo. Ditchburn	78	1 Child	Labourer
5	Rachel his Wife	65	-----	-----
6	Chriſt. Ianſon	64	4 Children	Farmer
7	Cary his Wife	55	-----	-----
8	Simon Stodhart	52	2 Children	Labourer
9	Ann Daviſon		4 Children	Labourer
10	Eleanor Robinſon		4 Children	Huſb. in the
	-----		-----	Militia
11	Clement Wood		-----	Farmer's Son
12	John Stodhart		-----	Labourer
13	Mary Stodhart		Mo. of Jno.	-----

ELMDON SOCIETY.

No.	Names.	Age	Family.	Condition.
1	Sarah Clark		4 Children	Farmer's Wife
2	John Smith		-----	Farmer
3	Rebecca his Wife		-----	-----
4	Mary Ord		-----	Schoolmiſtreſs
5	Wm. Woodruff		7 Children	Labourer
6	Elizabeth his Wife		-----	-----
7	John Dobbin		-----	Clerk, Blackſ.
8	George Brignell	87	-----	-----

BUTTERWICK SOCIETY.

NAMES, &c. of the MEMBERS.

No.	Names.	Age	Family.	Condition.
1	John Trenham		2 Children	Farmer
2	Mary his Wife		-----	-----
3	Wm. Millar		-----	Their farm ſer.
4	Tho. Haſlop		-----	Publican & La.
5	Francis Newton		-----	Farmer
6	David Newton		His Broth	Farmer
7	Margaret Fairleſs		-----	-----

The Attendance of the Miniſters will be as follows:

In the Society Room at SEDGEFIELD, every Sunday, and High Faſt and Feſtival.

At FISHBURN 1ſt Sunday
ELMDON Do. in Summer
MORDON 2nd Sunday
BRADBURY 3d Sunday
FOXTON 4th Sunday
} in each Month.
BUTTERWICK 5th Sunday when it happens.

PRAYER BEFORE READING.

By the favor of God, we are come to the Even-
ng of this Day, and are ſo much nearer to our
atter end.

Let us ſeriouſly conſider this, and pray God to
repare us for the hour of Death! Let us, with
enitent hearts, beſeech him to pardon our offences,
nd to deliver us from the evils which they have
leſerved. Let us pray God, that we may amend
whatever we have done amiſs; and that his Grace
may enable us to repent of our ſins, and keep us
from returning to thoſe ſins, of which we have
repented: by which means we ſhall be ſafe, under
His protection, who alone can defend us from the
Powers of Darkneſs.

The GENERAL CONFESSION.

To be repeated after the Miniſter.

Almighty God, Father of our Lord Jeſus Chriſt,
Maker of all things, Judge of all men! We ac-
knowledge, and bewail, our manifold ſins, and
wickedneſs, which we, from time to time, moſt
grievouſly have committed, by thought, word and
deed, againſt thy Divine Majeſty, Provoking moſt
juſtly thy wrath, and indignation, againſt us. We
do earneſtly repent, and are heartily ſorry for theſe
our Miſdoings: The remembrance of them is
grievous unto us; the burden of them is intolerable.
Have mercy upon us; have mercy upon us, Moſt
Merciful Father! For thy Son, our Lord Jeſus
Chriſt's

Chriſt's ſake, forgive us all that is paſt. And, grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life; To the Honor and Glory, of thy Name; through Jeſus Chriſt, our Lord. Amen!

LET US PRAY.

Almighty and moſt Merciful God, who haſt given us grace to meet together in order to proſtrate ourſelves before thee, in humble confeſſion, and prayer, and to ſeek the knowledge of the awful, and ſublime Doctrines, and Diſpenſations, which thou haſt revealed, and the pure and benevolent precepts, which thou haſt enjoined in the Goſpel,—vouchſafe to continue towards us the gracious aſſiſtance of thy Holy Spirit, that we may be enabled fully to accompliſh the deſigns, with which we have here aſſembled ourſelves.

O Lord God! fill our hearts with ſuch a ſpirit of devotion, as is moſt pleaſing in thine eyes, calm, though fervent, animated though reverential! Empower us ſo to read, and hear, the writings of thy Holy Evangeliſts, Apoſtles, and Prophets, and of other pious, and devout men, whom thou, from time to time, haſt raiſed up, for the ſupport, and protection, of thy Holy Church, and the promotion of true Religion: that we may thus learn, and lay to heart, whatever is eſſential to our peace: ſo that, finally, having, through thy Grace, done *our duty in that ſtate of life, unto which it hath pleaſed thee to call us*, and becoming *meet to be partakers of the inheritance of the Saints in light*, we may, at length,

enjoy

enjoy that eternal happineſs, which thou haſt prepared for all who love thee and keep thy commandments.

Grant this, O Merciful Father, in compaſſion to our infirmities, which we preſume not to aſk for any merits of our own, but for the merits of thy dearly-beloved Son, Jeſus Chriſt our Lord. Amen!

Here may follow the Collect appointed for the day, and the Epiſtle, or Goſpel, or one of the Leſſons, of the day, or ſome other portion of the Scriptures, may be expounded by the Miniſter only; *or, otherwiſe, ſome pious, or devotional book may be* read, *which the Miniſter ſhall appoint.*

PRAYERS AFTER READING.

Let us pray.

O moſt Gracious, and ever merciful Lord God! who alone canſt enlighten the underſtandings, and purify the affections, of thy Creatures, we thank thee, for that thou haſt called us to the knowledge of thy truth; for the promiſes of thy bleſſed Goſpel; and for the various means of Grace, which thou haſt been pleaſed to beſtow upon us; but, eſpecially, for the inward aſſiſtance of thy Holy Spirit, which, we believe, on the aſſurance of thy Word, if we aſk in faith, and Sincerity, we ſhall obtain.

O Heavenly Father! it is on that aſſiſtance only we can rely: for without it, all our endeavours will be vain. We feel, from the mournful experience

of

of our paſt years, how prone we are to Sin; and how incapable of executing the pious reſolutions of our hearts. When we have known thy Will, we have not perform'd it; and, oftentimes, when we would have done good, evil hath been preſent with us.

Thus ſenſible of our ignorance, infirmities, and guilt, we apply to thee for underſtanding, that we may keep thy commandments; and, we beſeech thee, that, as we increaſe in the knowledge of thy word, we may alſo increaſe in the ſpirit of Faith, Hope, Charity, Humility, and Holineſs! Cheriſh in us whatever good impreſſions we may have this day received; and grant, that they may continue with us for the remainder of our lives.

Let the fear of thee keep us from returning unto evil; and, the love of thee be ſhed abroad in our hearts; that we may fulfil, with zeal, and joy, and affection, the duties of our reſpective callings! Bleſs the deſign, with which we are now aſſembled together; and ſo proſper it, that it may be to us the means of righteouſneſs, and ſalvation! And, let this our ſolemn, and voluntary act of worſhip be ever free from all ſpiritual pride, vain glory, and hypocriſy. Make us afraid of ſeeming righteous unto men, whilſt we are Liars unto God.

Let a grateful ſenſe of thy goodneſs towards us in the ſufferings, and death, of thy ſon, Jeſus Chriſt, be a lively and ruling principle, in our ſouls, that we may be his ſincere Diſciples; and, that the

ayeſt grant, for his ſake, the petitions, which thou ighteſt juſtly deny to our unworthineſs! Hear us Merciful Father! not according to our deſerts, or, the weakneſs of our Faith, but, according to e full meaning of that holy prayer, which thy loved Son hath taught us.

The LORD's PRAYER.

To be repeated with the Miniſter.

Our Father which art in Heaven, hallowed be y name! Thy Kingdom come. Thy Will be one, in Earth, as it is, in Heaven. Give us, this y, our daily bread. And, forgive us our treſpaſſes, we forgive them that treſpaſs againſt us. And ad us not into temptation. But, deliver us from il. For, thine is the Kingdom, and the Power; d the Glory; for ever, and ever. Amen.

Unto God's gracious Mercy and Protection, we mmit ourſelves. The Lord bleſs us, and keep ! The Lord make his face to ſhine upon us, d be gracious unto us. The Lord litt up his untenance upon us; and, give us Peace, both w, and evermore. Amen.

RULES

Eſtabliſhed in September, 1799, after the firſt Anniverſary.

Although the former explanation of our SOCIETIES, as prefixed to our FORM OF PRAYER,---clearly defined, that no perſons of irreligious, impure, or immoral lives, ſhould be *continued* as MEMBERS; yet, in order to render this more evident to the capacity of every perſon, and to explain more fully the manner in which our ſeveral SOCIETIES are to be conducted,---it is deemed adviſable to add the following *Rules.*

RULE I. THAT our ſeveral *Societies* ſhall be confined to the PARISH of SEDGEFIELD.

RULE II. That the *Members* of the ſeveral *Societies*, in the Townſhips of FISHBURN, MORDON, BRADBURY, FOXTON, ELMDON, and BUTTERWICK, who may be deſirous of attending at the SOCIETY ROOM, in SEDGEFIELD, when their particular *Society* is not viſited by one of the Miniſters, ſhall be admitted, as *Honorary Members* of the SEDGEFIELD SOCIETY, for that purpoſe.

RULE III. That whoſoever ſhall have been known to have reproached any perſon, within the laſt *ſix months*, on account of belonging to the *Societies*, ſhall be prevented from being a *Member* of them.

RULE IV. That any perſons, who ſhall be abſent from their *Society* for four ſucceſſive nights of that *Society*'s aſſembling,---or who ſhall be abſent from CHURCH on three ſucceſſive Sundays, or who ſhall neglect to receive the HOLY SACRAMENT OF THE LORD'S SUPPER, for three ſucceſſive months,*---without a ſufficient reaſon,---ſhall be diſmiſſed from our *Societies*.

RULE V. That every *Sabbath-breaker*, *Profane ſwearer*, *Drunkard*, *Thief*, *Adulterer*, *Seditious*, or *Quarrelſome* perſon, ſhall be excluded from our *Societies*.

RULE VI. That no perſons *whatſoever*, who ſhall have been *diſmiſſed* from our *Societies*, ſhall be again *admitted* as *Members*, unleſs our *Miniſters* ſhall be fully aſſured of their repentance, and amendment of life. But, that nevertheleſs, *theſe*, and all *other* perſons, while they continue to behave in an *orderly* manner, may attend at the PRAYERS, and INSTRUCTIONS.

* N. B. That, in *this* and in the *eighth* Rule, every proper degree of allowance will be made for helpleſsneſs, through old age, or ſickneſs; for inclemency of weather, or badneſs of roads to the ſick, or infirm; for unavoidable abſence from home; or the neceſſary care of a family, &c. but *no* indulgence *whatſoever* will be ſhewn in caſes of *wilful neglect*.

RULE

RULE VII. That all persons, who may have belonged to any one of our *Societies*, for a term not less than *one year*, shall, on their requesting it, receive a written RECOMMENDATION, to a place of service, or of any other employment, which may have been offered to them; signed by one or more of the Ministers, and by the Members of that society; provided that the conduct of the person, requesting the Recommendation, shall, during the last year, have been approved of: the form of the Recommendation being as in the Note:* printed copies being ordered for that purpose.

RULE VIII. That the SUNDAY after TRINITY shall, God willing,

* To

in the County of

We, whose names are underſigned, being all, together with

MEMBERS of a "SOCIETY FOR RELIGIOUS INSTRUCTION," at EDGEFIELD, in the COUNTY of DURHAM, in exact conformity with the *Church Eſtabliſhment* of this *Kingdom*, and under the direction of our regularly conſtituted, and ordained *Pariſh Miniſters*, do hereby declare,—that to the beſt of our knowledge, and belief,—the above-mentioned is of a religious turn of mind, a diligent attendant at the CHURCH, and at the HOLY SACRAMENT of the LORD'S SUPPPER. And, we do, moreover, declare, that this RECOMMENDATION has not been given by us, either through fear, intereſt, favour or affection; but, with ſincerity of heart, as in the preſence of ALMIGHTY GOD Witneſs our hands this day of in the year of our Lord

Signed

Miniſters.

Members

be the ANNIVERSARY of our ſeveral *Societies*; when an ANNIVERSARY SERMON ſhall be preached in SEDGEFIELD CHURCH, by one of our Miniſters, Divine Service to begin at the uſual time in the morning. And, that any *Member*, who ſhall be abſent from CHURCH, on that Morning without a ſufficient reaſon, [*ſee N. B. affixed to Rule* IV.] ſhall be *diſmiſſed* from our *Societies*.

RULE IX. That the following RECOMMENDATIONS, together with theſe RULES, and the former RESOLUTIONS prefixed to the FORM OF PRAYER, and alſo the HEADS of SELF-EXAMINATION, and THE EXHORTATION TO HUMILITY, ſhall be each read *once* in the courſe of *every year*, or *oftener*, at the diſcretion of the *Miniſters*.

RECOMMENDATIONS.

Although the great object of our Societies be, through God's grace, to increaſe in ourſelves the Religion of the Heart, which will neceſſarily influence the whole conduct;---yet, as the *means* of encouraging this, in ourſelves, and others, may not be ſufficiently well known to *every* perſon, it is judged adviſable to add the following Recommendations.

1. IT *is recommended*, that all the *Members* of our ſeveral Societies ſhould aſſiſt in promoting the end and intention of the *Societies*, by contributing, as much as in them lies, to the moral and ſpiritual good of one another. *For this purpoſe*

2 *It is recommended*, that in every caſe of known or very ſtrongly ſuſpected great miſconduct of any *Member* of the *Societies*, ſome elderly *Member* would take the pains to confer with him privately. If he liſten to this *private admonition*, and behave better for the future, a brother is gained." If he ſhould not yet amend, let his adviſer inform one of the *Miniſters*. Perhaps *his* private admonition may have a better effect. But, if this alſo prove ineffectual, he is ſtill our brother, and perhaps the Miniſter's renewed remonſtrance in the preſence

ſence of his informer, and two or three other witneſſes, may ſucceed better. But, if this be to no purpoſe, let the *Miniſter* report his proceedings to the SOCIETY AT LARGE, of which the offending perſon is a *Member*. If all theſe endeavours to reclaim him avail not, then let him be *excluded* the *Society*.---*See Matt.* xviii. 15. 17.

3. *It is recommended*, that thoſe perſons, who can afford it, ſhould ſubſcribe to the RELIGIOUS LIBRARY, eſtabliſhed at SAMUEL HART's, [*id. a week, or* 3*s. a year*] and to the SUNDAY SCHOOLS; and that thoſe perſons, who have the requiſite abilities, ſhould become VISITORS of the SUNDAY SCHOOLS, to *encourage* the Children, and attend to their *improvement:* the flouriſhing ſtate of which inſtitutions will be the means, under the grace of GOD, of increaſing the knowledge and practice of Religion, among both the *exiſting* and the *riſing* generation; and of thus rendering our "SOCIETIES FOR RELIGIOUS INSTRUCTION" *ſucceſsful* and *permanent.*

4. *It is recommended*, that all perſons, who may be able, ſhould ſet apart a *certain portion* of their ſavings, or gains, as God may proſper them, for *other* purpoſes of charity.

5. *It is recommended*, that all perſons, who may be able, ſhould *conſtantly* attend Divine ſervice at the CHURCH; and at their reſpective *Societies*; that they ſhould *frequently* receive the HOLY SACRAMENT of the LORD'S SUPPER: and in every

way,

way, "keep holy the SABBATH *Day*," and the High Faſts and Feſtivals of our Church: [*Such as Chriſtmas Day; Good Friday; Aſcenſion Day; Days of public Faſts or Thankſgivings, &c. &c.*] and that they *punctually* obſerve family and ſecret devotion.

6. *It is recommended*, that all perſons ſhould carefully avoid all *lying*, *ſlander*, *ſcandal*, or *tale-bearing*, all *indecent* or *immodeſt converſation*, all *idleneſs*, *pride*, and *extravagance*, all *running into debt*, without a fair proſpect of paying, and every kind of *diſhoneſty*.——punctually obſerving the oppoſite virtues, a ſtrict regard for *truth*, and a tender concern for the *character* and *reputation* of their *neighbours*, *modeſty*, *induſtry*, *humility*, *œconomy*, and univerſal *honeſty*.

7. *It is recommended*, that all perſons ſhould give their *Children* a good *Chriſtian* education; ſending them *conſtantly* to the SUNDAY SCHOOLS, if proper ſubjects of that Inſtitution; taking care to have their Children *catechiſed* in the CHURCH; and brought to the BISHOP, at the proper ſeaſon, [*from about* 14 *years of age upwards*] to be *confirmed* by him: and to have them attend upon one of the *Miniſters* of the PARISH, in the following LENT, to be inſtructed in the nature, and importance of the HOLY SACRAMENT of the LORD'S SUPPER:—and that the PARENTS ſhould ever afterwards uſe their influence with their CHILDREN, as far as may be proper, in order to their CHILDREN'S *frequently* and devoutly receiving the ſame.

8. *It*

6. *It is recommended*, that all perſons ſhould no only carefully attend to all theſe *recommendations* in their *own* perſons, but, alſo, adviſe, and encou rage *others* to do the ſame; eſpecially their *Chil dren*; *families*; *ſervants*; *relations*; *friends*, and all other perſons over whom they have the moſ *influence*.

SECRET PRAYERS.

HEADS FOR SELF-EXAMINATION, &c.

MORNING PRAYERS FOR EACH MEMBER, IN SECRET.

THE PREPARATORY PRAYER.

O LORD GOD, ſend thy HOLY SPIRIT to help my infirmities; and to diſpoſe my mind, d prepare my heart; that my prayers and praiſes ay be acceptable in thy ſight, through Jeſus hriſt, my bleſſed Lord and Saviour. Amen!

A GENERAL PRAYER FOR GOD'S BLESSINGS.

O ALMIGHTY GOD, who haſt been graciouſly eaſed to awaken me out of ſleep, and to call me the enjoyment of another day,—grant that I ay ſo paſs this day, and every other which thou ayeſt be pleaſed to allow me, in the love of thee, d to thy glory; that, continuing to increaſe, rough the powerful influence of thy Holy Spirit, all godlineſs, I may. at length, on ariſing out of y grave from the ſleep of death, be called to the ſſeſſion of that everlaſting happineſs, which thou ſt promiſed to all who love thee, and keep thy com-

commandments. Bleſs, O Lord, my family, relations, and friends. [*Here name the particular perſons*] Bleſs them, and me, with a comfortable proviſion of food, and raiment, [*Here ſpecify (with caution) the temporal bleſſings, which they and you appear moſt in need of.*] and all other neceſſaries and conveniences of life. But above all, bleſs us with the ineſtimable gift of thy Holy Spirit, [*Here ſpecify the ſpiritual bleſſings which they and you appear to have moſt occaſion for.*] for the means of grace, and for the hope of glory. Grant this, *O merciful Father*, through thy dearly-beloved *Son*, our *Saviour* and *Redeemer!* Amen!

A Prayer for Humility.

Most Gracious God, who haſt ſent thy beloved Son, to take upon him our nature, among other cauſes, that He might be to us a perfect pattern of Humility,—enable me, by thy grace, to imitate the ſame; and make me ſenſible of my own vileneſs by reaſon of my ſins, which are evident proofs of my great weakneſs and folly; and of my baſeneſs and ingratitude; which make me contemptible in thy eyes; and ought to make me hateful in my own, and to cover my ſoul with ſhame and confuſion; inſtead of my feeling pride, and vanity. Check, O Lord, all my vain thoughts, and wean me from any fond opinion of my own abilities. Oh, ſtrengthen my faith; and confirm my reſolutions; that I may never purchaſe the praiſe of men by mean flatteries, or ſinful compliances; nor ever cheriſh their applauſe, even upon

the *beſt* account, with too great delight; leſt it corrupt the purity of my intentions, and rob me of that reward, which thou haſt promiſed to all thoſe, who glorify *thy Holy name*. And, eſpecially, I beſeech thee, enable me patiently to bear the indignities which I may receive from others; becauſe I have deſerved them all, and much more, from thee; and becauſe thy dearly-beloved Son has endured infinitely greater indignities upon my account. Grant this, *O Lord*, for the ſake of the ſame, thy *Son Jeſus Chriſt our Lord!* Amen!

A Prayer for the Church of Christ.

O Lord, I beſeech thee to keep thy houſehold, the whole *Chriſtian Church*, in thy Faith, Fear and Love; that it may ever live in the union of thy dear Son, through the ſanctifying influences of thy *Holy Spirit*. *O Almighty God*, bleſs the pious endeavours of the Miniſters of thy holy word, wherever they may dwell; that they may, both by their lives, and doctrines, ſhew forth the truth, as it is in *Chriſt Jeſus*. And ſo open, and ſoften the hearts of their *hearers*,—that their preaching may be to them "in the demonſtration of the *Spirit* and of Power;" and may tend to the ſeparating of that which is ſenſual, worldly, and deviliſh, within them, from that which is pure and ſpiritual. Bleſs, *O Lord*, the labours of the *Paſtors of this Pariſh*, in the adminiſtration of thy *Holy Sacraments*; in their public *Preaching*; and in their private *Exhortations*. Proſper the "*Societies* for *Religious Inſtruction*" which have been here

here eſtabliſhed: cauſe them to *flouriſh* and *abound*. and grant that they may produce their deſired effect of *religious improvement:* and may, finally, be the means of conducting their ſeveral *Members* ſtill nearer and nearer to their eternal *Salvation*. Grant this, *O moſt gracious, and merciful Lord God*, through *Jeſus Chriſt*, our ever-bleſſed *Lord*, and *Saviour*. Amen!

THE LORD'S PRAYER. Our Father, &c. Amen!

May the *Grace* of our *Lord, Jeſus Chriſt*, and the *Love* of *God*, and the *Fellowſhip* of the *Holy Ghoſt*, be with me, and all the *Members* of *Chriſt's Holy Church*, for *ever* and *ever*. Amen!

EVENING PRAYER FOR EACH MEMBER IN SECRET.

PREPARATORY PRAYER.

Empower me, O LORD GOD, after the example of thy *Holy Apoſtle, St Paul*, to "pray with the ſpirit, and with the underſtanding alſo;"* through *Jeſus Chriſt*, my bleſſed *Lord*, and *Advocate*. Amen!

* See 1 Cor. xiv. 15.

A Prayer for the Fear of God.

Almighty God, whoſe power is infinite, and whoſe judgments are to be feared; poſſeſs my ſoul with an holy awe and reverence towards *thee*, that I may give *thee* the honour which is *thy* due; and never profane any holy thing; either *thy name*, by falſe, or common ſwearing, or otherwiſe *taking it in vain*;—or, *thy day*, by idling it away, or employing it in worldly buſineſs; or *thy Temple*, by careleſs, irreverent, or indevout behaviour in it;—or *thy worſhip*, by inattention, want of zeal, or indifference;—or *thy Sacraments*, by coming to them without due ſeriouſneſs, and preparation. Make me, *O Lord*, always mindful of *thy preſence*; and may I ſo dread the thought of offending *thee*, as to lead me to call my ways daily to remembrance by *ſelf-examination*. Let me not ſo miſplace my fear, as to be afraid of man. But, fill my ſoul, *O Lord*, with that fear of *thee*, which is the beginning of true wiſdom;* that I may thereby bridle and reſtrain all my ſenſual appetites, and worldly deſires, and keep myſelf in conſtant conformity to *thy* holy laws. Enable me to keep myſelf an undefiled *Member* of thy *Holy Church*; and of that *Society*, of which I am a *Member*, for the ſake of *improvement* in thy *Holy Religion*. Send thy bleſſing upon all ſuch humble attempts for the promotion of *thy glory*: and grant, that through a ſteadfaſt adherence, both in belief and practice, to the heavenly truths of thy bleſſed

* Pſalm cxi. 10.

Son's *Goſpel*, they may be, to many poor ſinners, the means of *eternal Salvation*. And, this I humbly beſeech thee to grant, through *Jeſus Chriſt*, thy dearly beloved *Son*, my ever bleſſed *Lord* and *Saviour!* Amen!

A general Prayer for God's Bleſſings.

O moſt merciful Lord God, accept my unfeigned thanks for the many marks of thy abundant kindneſs, which I have this day received; for health of body, peace of mind, and competence; for the ſafety, and quiet, in which I have enjoyed theſe, under the protection of juſt, wiſe, and equal laws; for the excellent means afforded me by *thy gracious Providence*, of *religious inſtruction*, and the knowledge of thy *Holy Word*; for the *means* of *Grace*, and for the *hope* of *Glory*:—Pardon me the ſins which I have this day committed: and grant, that, by daily increaſing, through *thy Holy Spirit*, in all godlineſs, I may at length be enabled to lie down in my grave with the ſame compoſure as in my bed; through a firm truſt in the mercy obtained for me, by the obedience and ſufferings of my moſt gracious *Redeemer*. *O Lord God*, if my ſleep this night ſhould be my laſt,—if I ſhould awake only to *judgment*; receive me, however unworthy, to thy glorious preſence, through the ſame bleſſed *Redeemer*, thy only begotten *Son Jeſus Chriſt*. Amen!

The Lord's Prayer. Our Father, &c. Amen

Up

Unto *God*'s gracious mercy, and protection, I commit myſelf, my family, relations, and friends. [*Here name the particular perſons; and ſpecify (with* CAUTION) *the bleſſings both ſpiritual and temporal, which they and you appear moſt in want of*] *The Lord* bleſs us, and keep us. *The Lord* make his face to ſhine upon us, and be gracious unto us. *The Lord* lift up his countenance upon us; and give us peace, both now, and evermore! Amen!

A Short Prayer to be said in Bed.

I lay me down in ſleep to take my reſt: for it is *thou, O Lord,* alone, that makeſt me dwell in ſafety.

AN EXHORTATION TO HUMILITY, to be read publicly in the ſeveral *Societies*, by one of the *Miniſters*, at leaſt *once* in every *year*: and earneſtly recommended to the conſideration of all perſons, before they enter upon the "HEADS FOR SELF-EXAMINATION," which follow it.

My Chriſtian Brethren,

Since the *Great God* has often aſſured us, in his holy Word, that he will reſiſt the "*Proud*, and give grace unto the *Humble*;"* let us conſider, that all our undertakings, however good, will fail, and come to nought, unleſs we be truly and deeply *humble*. Indeed it cannot be otherwiſe: ſince the proud perſon quits his reliance upon *God*, to reſt in *himſelf*; which is to exchange a *rock* for a *reed*.

Alas! what are we? empty nothings: yea, what is worſe, we are condemned, periſhing ſinners. We have, perhaps, now, ſome underſtanding; but *God* can ſoon turn it into madneſs.† We may have ſome few attainments in *grace*; but ſpiritual pride would ſoon wither all, and reduce us to a very profligate and wretched ſtate, ſuch as we have ſeen others fall into, who have begun in the *ſpirit*, and ended in the *fleſh*.‡ What have we that we did

* Jam. iv. 6. 1 Peter v. 5, &c. &c. † Daniel iv. 32. & 33.
‡ 1 Cor. iv. 7.

not

not receive? And, even *that*, *he* who gave it, may as ſoon take away.

Eſpecially, ye, who are young in *years*, and ſtill younger in *grace*,* are in great danger of ſelf-conceit, and of being puffed up; which is a quick-ſand, in which thouſands have been ſwallowed up, and have periſhed. It is not without reaſon, the Apoſtle requires, that "young men be exhorted to be ſober-minded;"† which he elſewhere explains, where he ſays, "Let no man think of himſelf more highly than he ought to think; but think ſoberly."‡

By *pride*, we have reaſon to think, that the *Angels* fell from *Heaven*;§ and, if ever we climb up to thoſe bliſsful regions, from which they are fallen, it muſt be by the gracious ſteps of *humility* and *lowlineſs of mind*. "Wherefore let him that thinketh he ſtandeth, take heed leſt he fall."‖ Let us "walk humbly with our God;" and ever have lowly thoughts of our vile ſelves; and of our poor attainments; and of our defective performances; and, with *St Paul*, who was "in nothing behind the very chiefeſt Apoſtles," let us always ſay, "*I am nothing*."¶

* 1 Tim iii 6. † Titus ii. 6. ‡ Rom. xii. 3. § Luke xviii. 4. 1 Cor. x. 12. Rom. xi. 20. ¶ 2 Cor. xii. 11.

GENERAL HEADS OF SELF-EXAMINATION, to be uſed by all the *Members* partly every night, as they may have occaſion; and, more particularly, on a Saturday night, and, on every night in the week before receiving the HOLY SACRAMENT of the LORD'S SUPPER. To be alſo *read* publicly, at leaſt once in every year, by one of the *Miniſters*, before each of the *Societies*; [*changing the word I into ye, &c.*] that the *Members* may thus be *reminded* of the true ſtate of their ſouls; and of the *ſelf-examination*, which is ſo frequently requiſite for them.

INTRODUCTION.

O my ſoul!—enter thou into the conſideration of thy own ſtate: ſearch thyſelf to the very bottom: aſk thyſelf, what thou haſt done; how thou haſt conducted thyſelf ſince thou waſt, by *Baptiſm*, firſt admitted into *Covenant* with *God*; and, eſpecially, ſince thou didſt laſt renew that *Covenant* with *Him* at the *Holy Sacrament* of the *Lord's Supper*. How haſt thou behaved thyſelf, 1ſt. in the duties which more immediately reſpect *God:* 2dly. in thoſe which more immediately reſpect *thy neighbour:* 3dly. in thoſe which more immediately reſpect *thyſelf?*

I. Of those Duties, which more immediately respect God.

1. Do I love *God* before and above all things?

2. Do I receive the *Holy Scriptures*, not as the word of *men*, but, as they are in truth, the *Word of God?*

3. Do the *Promiſes* and *Threatenings*, contained in them, prevail with me to govern myſelf according to the holy and excellent *precepts* therein delivered?

4. Have I never profaned the holy and awful *name of God*, by perjury, or unlawful oaths; or by cuſtomary *ſwearing*, or *curſing*, in my common converſation?

5. Do I never irreverently mention the name of *God* in my common converſation?

6. Do I honour *God*, as far as I am able, by a reverent uſe of whatſoever things, or perſons, belong to *Him*, and are dedicated to *his* honor and ſervice?

7. Do I religiouſly obſerve *the day* ſet apart for *God*'s more immediate *worſhip*, and *ſervice*, by "keeping it holy," to thoſe ends for which it was appointed; by attending the *public ſervice* of the *Church*; by *reading* and *hearing God's Holy Word*; by *prayer*; and *meditation*; and *Religious Diſcourſe?*

8. Do I neglect to attend at the "*Societies for Religious Inſtruction*," conducted by our *Miniſters*; thereby ſlighting their endeavours for my *ſpiritual improvement*; and that *holy religion*, of which God has appointed them *teachers?*

9. Do

9. Do I never ſo little regard this *Holy Day*, as to ſpend it in travelling, or in taking unneceſſary journeys, ſuch as might equally well have been taken on another day?

10. Do I never waſte, or ſquander it away, in uſeleſs or unneceſſary viſits; in worldly ſports or recreations; in wicked or unprofitable converſation; or, in following any of the *works of my calling*?

11. Do I truſt in *God*, and acknowledge my dependence upon *Him only*?

12. Do I every day duly pray to *Him*, and praiſe *Him* for his mercies?

13. When I have prayed to *God*, or praiſed *Him*, at *Church*, or in the "*Societies for Religious Inſtruction*;" or in my *family* at home, or in *ſecret* by myſelf, hath it never been only out of *cuſtom*; and without ſuch *ſeriouſneſs*, *fervency*, and *devotion*, as *God* requires?

14. Do I always uſe ſuch conſiderations, *beforehand*, as might, under the *grace of God*, enable me *rightly* to perform the ſame?

15. Do I conſtantly labour to form ſuch apprehenſions of *God*, as are worthy of his adorable majeſty; and to furniſh my mind with all religious knowledge?

16. Do I (notwithſtanding the means of *grace*, and the light of the *Goſpel*) ſuffer myſelf to live in ignorance of *God*, and of my *duty*?

17. Doth the conſideration of *God*'s infinite power make me always *fearful* of *offending* Him?

18. Do I never fear man more than God; committing ſin for the ſake of avoiding *diſgrace*, or any other *temporal* evil?

19. Do

19. Do I *preſumptuouſly* hope for *ſalvation*, while continue to live in the wilful commiſſion of any nown ſin?

20. Am I ſo fooliſh, as to put off my *repentance*; ereby rendering myſelf leſs able to ſet about it?

21. Do I bear *God's afflicting* hand, with *pa-nce* and *humility?* conſidering that the chaſten-gs of the Lord are deſigned for our *good*, and that e greateſt ſufferings, which I can undergo in *this* orld, are much leſs than the deſert of my ſins?

22. Do I, on the contrary, *murmur*, or feel *patient*, under any trouble, which has befallen me?

23. Do I conſtantly keep in mind, that temporal fferings are given us, not in *wrath*, but in *mercy*, th a view to our eternal profit; and to wean our fections from this world; remembering the words the Apoſtle; "Whom the Lord loveth he haſteneth, and ſcourgeth every ſon whom he ceiveth?" *

24. Am I become *better* by afflictions?

25. Have I frequented the *Holy Sacrament of e Lord's Supper.*

26. Have I never ſtaid away from it, through uſeleſs prejudice, or feigned *excuſes*; being, in ct, unwilling to part with my *ſins?*

27. When I have been preſent at that *Holy acrament*, have I never received it—without *re-ntance*, and a ſteadfaſt purpoſe, through the *grace* God, to lead a *new life*:—without a firm and ely *faith in God's mercies through Chriſt*:—ithout *a thankful remembrance* of the unſpeakable *ve of Chriſt*, in giving himſelf to be the *ſacrifice*

* See Heb. xii 5, &c.

ſcr

for *my ſins:* or, without a ſincere and *univerſal* good-will to all mankind?

28. Do I make it my care to live ſuitably to my *ſacramental profeſſions*, and ſolemn engagements?

29. Do I, at all times, endeavour to render my heart affected with a lively ſenſe of the multiplied and undeſerved mercies of *God* to me, both temporal and ſpiritual?

30. Do I, ſeriouſly, and frequently, conſider that amazing inſtance of the love of *God*, in redeeming me, by his *Son*, *Jeſus Chriſt*, from the bondage and dominion of *ſin*, and the tyranny of the *Devil?*

31. Do I depend upon the merits and ſatisfaction of *Chriſt*, and hope for acceptance with God, only through *Him*, and not for any *merits of my own?*

32. Do I always (as a weak and helpleſs creature, like myſelf, ought to do) depend upon the *light*, *grace*, and *aſſiſtance*, of *God's Holy Spirit*, to further all my poor endeavours;—to guide and ſtrengthen me, in all my performances; and to direct, and comfort me, in all my temptations, difficulties, and troubles?

II. Of those duties which more immediately respect our neighbour.

Introduction.

O my Soul! ſeriouſly conſider thy *paſt* actions and thy *preſent* conduct. How haſt thou discharged thy duty with reſpect to *thy neighbour?* Haſt thou well conſidered, that, in the ſenſe of the *Goſpel*, not only the perſon, who dwells next

thee, but *every* man is *thy neighbour?* Obſerve, therefore, that, wherever in the following heads, the terms, *neighbour*, *man*, *perſon*, *he*, *him*, &c. are uſed, they relate to *all mankind*; *man*, *woman*, and *child*.

1. Do I, according to the ability, and opportunity, which God hath given me, do good to all who ſtand in need of my help?

2. Have I conducted myſelf towards my neighbour, as one who loves him *ſincerely*, and *heartily?*

3. Have I "done unto others, as I would they ſhould do unto me?" that is, have I done unto others, *at leaſt* what I could reaſonably expect, or deſire, they ſhould do unto me, if I were in *their* circumſtances, and they in *mine?* And, on the other hand, have I been careful to *avoid* doing any thing unto others, which I could reaſonably deſire they ſhould *not* do unto me?

4. Have I, in conformity with this rule, endeavoured, in my place and ſtation, to prevent evil, or damage, to the *ſouls*, or *bodies*, or *eſtates*, of others?

5. Have I never wronged any man in his *ſoul*, by leading him into ſuch *errors*, as are deſtructive of *true religion*: by enticing, or teaching him to *ſin* againſt *God:* by ſetting him a *bad example:* by *adviſing*, or *commanding* him, to do that which is diſpleaſing to *God:* or by *conſenting* to his ſins?

6. Have I never *diſcouraged*, or *deterred*, any perſon, from the *ſerious practice* of *Religion*, and *piety?*

7. Have I ſought and endeavoured to bring others

to

to *repentance*; eſpecially thoſe whom I have, in *any* way, *led into ſin?*

8. Have I never delighted in *cauſeleſsly grieving* any perſon?

9. Have I never *hurt*, or injured, any perſon in his *body*, by offering any force or violence to him: by drawing him into *intemperance*, or any *other ſin*: or, by exciting jealouſies, quarrels, or fightings, among men?

10. Have I never *injured* my neighbour, in his *goods*, or *eſtate*, by doing him any damage, or by *defrauding*, or *over-reaching* him, in *bargains*, or *contracts?*

11. Have I never injured him, in his *reputation*, or *character*, by *ſlander*, *back-biting*, *ſcandal*, or *tale-bearing?*

12. Have I never *run into debt* to him, without the *hope*, and the *deſign*, of *payment?*

13 Have I never *publiſhed* my neighbours *faults*, when neither the *glory of God*, nor the *good* of *other men*, rendered ſuch a publication *neceſſary?*

14. Have I never raſhly, or *wrongfully*, *cenſured* or judged any perſon?

15. Have I never *traduced*, or ſpoken *irreverently* of the *King*, or of thoſe who are ſet in authority under him?

16 Have I been always obedient to them "not only for *wrath*, but alſo for *conſcience* ſake?

17. Have I always had a reſpect for *God's Miniſters*; promoting their *labours* for the *ſalvation* of *ſouls*; never withholding from them their *dues*; never *publiſhing*, or dwelling with pleaſure upon

upon, their *faults*, *failings*, *weakneſſes*, or *defects*; but every way aiding their *profeſſional labours*, and contributing to their convenience, and comfort, when they have been ſo engaged?

18. Have I never *flattered* any perſon into *evil*; ſoothed him in it; commended him for it; or, for any *good* qualities, which I *knew* him not to poſſeſs?

19. When I have, by any means, or, upon any occaſion, done any *wrong* to any perſon,—either in word or deed,—have I endeavoured to the beſt of my power, to make what *reparation*, or *ſatisfaction* I could; thereby teſtifying my *ſincere repentance*?

20. When others have offended, or injured me, have I been always *eaſy* to be *reconciled*; and have I been ready to *forgive*, and to do good offices to, and to pray for, even my *enemies*; conſidering my own many and great offences, both againſt *God*, and againſt *man*, for which I *need* and *hope forgiveneſs*?

21. Have I reſted in *only* doing *no wrong* to my neighbour, and in *not injuring* him?

22. Have I that univerſal *love*, and *charity*, to all men, as to deſire all manner of *good* to them; and, not ſo much as to *wiſh evil*, or *harm*, to any one?

23. Have I never *envied* the good or proſperity of my neighbour?

24. Do I endeavour to *aſſiſt* my neighbour in every thing that is good; to *comfort* him in his troubles; and, whenever aſperſed wrongfully, to *vindicate* his *reputation*?

25. Have I *relieved* the wants, and neceſſities of my neighbour, according to my power, as one who

is affected by them; and as being myſelf alſo "in the body," and liable to the ſame wants, diſtreſſes, and troubles, with others?

26. Have I had a more *eſpecial love* and *regard* for all true and *ſincere Chriſtians?* have I aſſiſted them by means of my fortune, abilities, and induſtry? have I borne with their infirmities, and heartily deſired, and ſought, their welfare?

27. Have I always obſerved *truth* in all my words, and contracts, and dealings with all men?

28. Have I never made any *promiſe*, or *contract*, *without* a ſincere *purpoſe* of *fulfilling* it; and have I ſtrictly and conſcientiouſly *performed* the *duties* belonging to my *promiſes*, or *contracts*, ſo made, without any ſhuffling, treachery, or deceit?

29. Have I always conducted myſelf with an *humble*, *quiet*, and *peaceable ſpirit* towards all men; avoiding, as much as has been in my power, all occaſions of offence, of quarrels, or differences?

30. Have I never on the contrary, *widened* or *enlarged* them?

31. Have I been guilty of any kind of *lying*, *falſehood*, or *miſrepreſentation*, againſt my neighbour?

32. Have I been careful of thoſe perſons over whom I have any influence, ſo as to *counſel*, to *comfort*, or mildly *reprove* them, as occaſion has been given, or need has required?

RELA-

Relative Duties.

How have I performed the duties incumbent upon me, in the ſeveral *relations* in which I ſtand to *Society?*

As a Husband.

1. Have I been faithful to the *ſolemn contract*, and *engagement* which I entered into with my *wife*, at my *marriage*, in the preſence of *Almighty God?* and, eſpecially have I never been *unfaithful* to her bed?

2. Have I, in all lawful, and reaſonable inſtances, complied with the *requeſts* of my wife?

3. Have I always *loved*, *cheriſhed*, *comforted* and honoured her?

4. Have I always *borne* with her *weakneſſes* and infirmities?

5. Has my behaviour to her been always *gentle*, and *obliging?*

6. Have I never been *rigorous*, *peremptory*, or magiſterial in my commands?

7. Have I never neglected to *defend* and *protect* her; or to *maintain*, and *provide* for her?

8. Have I never omitted to *pray* for her.

9. Have I never omitted to *ſhare* with her in all her reaſonable *joys* and *ſorrows?*

As a Wife.

1. Have I never refuſed to comply with thoſe commands, in which *God* requires me to *obey*, and *ſerve*, and *love*, and *honour* my huſband?

2. Have I never cauſeleſsly *provoked* him, or *publiſhed* his *faults*?

3. Have I always *borne* with his *infirmities*?

4. Have I never been *unfaithful* to his *bed*?

5. Have I never given him *cauſe* of *jealouſy*?

6. Have I been always *frugal* in the management of my *expences* according to the condition of my huſband?

7. Have I, in any inſtance, been *prodigal*, or *expenſive* in my way of living?

8. Have I, in any manner, *ſquandered* away my huſband's ſubſtance?

9. Have I always reſtrained my *deſires* within thoſe bounds, which *Reaſon*, *Religion*, and the *condition* of my *huſband* require?

10. Have I never been *indifferent*, and *careleſs* in my behaviour to my *huſband*; not ſtudying to do what I thought would pleaſe and oblige him?

11. Have I never been *diſobedient* to his juſt commands?

12. Have I never been *unconcerned* in his *joys* and *ſorrows*?

13. Have I never neglected to recommend him to the *grace*, and *protection* of *Almighty God* in my *prayers*?

As a Parent.

1. Have I always preferred the *eternal* intereſts of my children, before the *temporal?* or, in other words, have I *never* been more careful to provide for their *bodies*, than for their *ſouls?*

2. Do I *teach* my children, as they are capable of learning, to *know*, *fear*, *love*, and worſhip *God*, with a perfect heart and with a willing mind?

3. Do I inſtruct them in the *ways* which lead to *life everlaſting*; and endeavour to form, in their minds, the *principles* of *true religion?*

4. Do I daily and frequently *pray* to *God* for the *gifts* and *graces*, of his *Holy Spirit*, to *change* and *purify*, and *renew* their *corrupt nature*; and to *beſtow* upon them all other bleſſings?

5. Have I been always careful in chooſing ſuch *ſerious chriſtians*, to be their *Godfathers* and *Godmothers*, as might be expected to make *amends* for any defects of mine in their religious inſtruction; or, at leaſt to *reprove* me for my remiſsneſs?

6. Have I, in a conſcientious manner, fulfilled my duty, when called upon to be a *guardian* to the children of others, really conſidering myſelf as in the place of a *parent*, and paying every attention to the *welfare* and *happineſs* of my *ward*, both *ſpiritual* and *temporal?*

7. Have I faithfully diſcharged my duty, as a *Godfather* [*or Godmother*] conſidering the very ſolemn *engagement*, which I entered into with reſpect to my *Godchild*; whoſe whole dependence is upon me (under *Almighty God*) for every part of

reli-

religious education, in which his [or her] *natural* parents may be *deficient?*

8 Have I, therefore, as far as I have been able, and as I ſhall be able to anſwer for myſelf before an *all-ſeeing God*, taken care that my *Godchild* has been properly *inſtructed* in *Religion?*

9. Have I *admoniſhed* my *God child's natural parents*, without ſuffering myſelf to be *deterred* by the *fear of man*, whenever they have been *deficient?*

10. Have I endeavoured, to the utmoſt of my abilities, to *ſupply* all their *defects*, whether ariſing from want of talents, or of diligence?

11. Have I been no wiſe *acceſſary* to the *ſins* of my children, by any *bad example* which I have ſet them?

12. Have I given my *children* as much *uſeful learning* of every kind as my circumſtances in life would admit of?

13. Have I, where my circumſtances required, availed myſelf of every *charitable inſtitution*, for the benefit of my children; ſuch as *Free Schools*, *Charity Schools*, *Sunday Schools*, &c. &c?

14. Have I taken care, that my children have received all the inſtruction they were able from *God's Miniſters*; by their correctly repeating to one of the Miniſters, in the *Church*, and properly conſidering, our *Church Catechiſm*; and by liſtening to their *yearly Lectures*, upon that moſt important, and comprehenſive ſubject; by attending to their *Sermons* and other *Diſcourſes*. and, when arrived at a proper age, by going to receive their inſtructions before being *confirmed* by the *Biſhop*; and afterwards *duty attending* at that *ſolemn ordinance*:

and

nd by being preſent, during *Lent*, at their *Lectures* pon the *Holy Sacrament* of the *Lord's Supper*?

15. Have I been careful to have my children, requently *read* the *Holy Scriptures*, and other *reli-ious books*; ſo as to render the inſtructions of the *Miniſters effectual* in promoting my children's ſpi-itual improvement and ſalvation?

16. Have I been ſo wicked as to give them ſuch n *education* as would naturally lead them into *pride* nd *vanity*?

17. Have I endeavoured, by every means, to ake them of a *meek* and *humble* diſpoſition?

18. Have I always taught them how to *govern* heir *paſſions*, and to *moderate* their *affections*, with eſpect to worldly things? and have I encouraged hem by my own *example*, to purſue thoſe things, nd thoſe things alone, which are really *good*?

19. Have I done my part to *provide* what was eceſſary, and convenient for their *living*, and com-ortable ſubſiſtence in the world?

20. Have I never been fooliſhly fond, and *indul-ent* to them, in *ſuffering* them to go on, in their *ins*, or *follies*, *without* ſuch *correction*, or *reproof*, s in *duty* I was *bound* to give them?

As a Child.

1. Have I *reverenced*, and *honoured*, my parents; *beyed* their lawful *commands*; and attended to their ounſels, and inſtructions?

2. Have I *adviſed with them* in affairs of great oncern, and conſequence to me?

3. Have I never been *diſobedient* to them; *diſ*
honoured them; or been *rude* and *irreverent* in my
behaviour towards them?

4. Have I never ſhewn myſelf *aſhamed* of them?

5. Have I never *mocked* them, or *ſpoken ill* o
them?

6. If reduced to *want*, or *poverty*, have I made
a *comfortable* and *reſpectable proviſion* for them,
according to my ability?

7. Have I never been *ſtubborn* or *obſtinate* toward
them; or endeavoured, in any way, to *caſt off* my
ſubjection to them?

8. Have I diſobediently and imprudently diſ
poſed of myſelf in *marriage without* their *conſent?*

9. Have I conſtantly *prayed* to *God* for them?

As a Brother or Sister.

1. Have I always had a tender *affection* and com
paſſionate *regard*, for my brothers and ſiſters; to a
to promote their *good*, as far as I have been able
both *ſpiritual* and *temporal?*

2. Have I always *commended* them to *God* in my
prayers?

3. Have I never been *unconcerned* for their *wel*
fare, or deſtitute of a *natural affection* toward
them?

A

As a Master.

1. Have I always treated my ſervants, as a *Chriſtian* ought to do, who has himſelf a *Maſter* in *Heaven*, to whom he muſt render an account of the ſervants committed to his charge?

2. Have I ſtrictly performed all the *conditions* which I *obliged* myſelf to, when I took them into my *ſervice*?

3. Have I always behaved to them with *mildneſs* and *gentleneſs*?

4. Have I never been *cruel*, or *ſevere*, towards them; laying upon them heavier burthens than they were able to bear?

5. Have I always ſhewn a *tender care* and *concern* for their *ſouls*, endeavouring to *inſtruct* them in the principles and duties of the *Chriſtian Religion*?

6. Have I afforded them *time*, and *opportunities*, for the *ſervice* of *God*, both in *public* and *private*?

7. Am I, in all reaſonable reſpects, attentive to their *bodily comforts*; providing all things *fitting* for them?

8. Have I never put them upon *cheating*, or *lying*, and ſo been a *partaker* of their *ſin*?

9. Have I never been remiſs, in *ſuffering* them to neglect their duty to *God*?

10. Have I been *conſtant* in my *daily devotion* with my *family*?

11. Have I never *neglected* this important duty upon ſuch ſlight and trivial *pretences*, and *excuſes*, as would have had no weight with me in matters which relate to this *temporal* life?

As a Servant.

1. Have I been always *faithful*, and *industrious*, in ſerving my Maſter, and Miſtreſs?

2. Have I been always *honeſt* and *juſt* to them?

3. Have I never *purloined*, or *ſtolen*, or in any way *defrauded* them of, their goods; or been *careleſs* or *waſteful*, of them?

4. Have I never *diſobeyed* their lawful *commands*?

5. Have I never any wiſe *injured* them in their *reputation*?

6. Have I always ſerved them with *ſingleneſs of heart*, as to the *Lord*, and not to *men*?

7. Have I been *diligent* in my duty *only* with *eye-ſervice*, when I was *obſerved*, or taken notice of?

8. Have I, to the utmoſt of my power, lived *quietly* and *peaceably*, with my *fellow-ſervants*?

9. Have I never been *ſpiteful*, or *malicious* againſt them?

10. Have I never *accuſed* them *wrongfully*?

11. Have I *concealed nothing* from my Maſter and Miſtreſs, in which their intereſt was materially concerned?

12. Have I behaved with that *tenderneſs* towards the *children* in my Maſter's family which became me?

13. Have I never *indulged* the *children* in any thing to their *harm*; or *encouraged* them in *lying*, *tricking*, *diſobedience* to their parents, or any other *wicked* courſes?

14. Have I been *conſtant* and *devout* in my attendance at the *family Prayers*?

15. Have

15. Have I always *prayed* for my *Maſter*, and *Miſtreſs*, and the reſt of the family, in my *private prayers*?

As a Church-Warden, Overseer, Constable, or any other public Officer.

1. Have I made it my endeavour to be always "for the *puniſhment* of *evil doers*, and for the *praiſe* of them that *do well*?"*

2. Have I always ſhewn a zeal for the *honor* of *God*, by bringing public offenders to juſtice; by putting the *laws* in execution againſt *every kind of vice*, *prophaneneſs*, or *debaucherv*; ſuch for inſtance as *theft*, *drunkenneſs*, *ſwearing*, and *ſabbath-breaking*; and by ſetting a *good example* myſelf?

3. Have I taken pains to *avoid*, and *ſhun*, whatever might occaſion *ſtrife*, and *diſſention*?

4. Have I never in any way *diſcouraged* perſons in their *exertions* for the intereſts of *religion*, and for the *ſalvation* of *ſouls*?

5. Have I never been more *intent* upon my own *private intereſt*, than in advancing the *common good*?

6. Have I been always *faithful* and *diligent*, in the diſcharge of thoſe *duties*, which are incumbent upon me, as an Inhabitant of the *Town*, *Place*, or *Pariſh*, to which I belong?

7. Have I endeavoured to *inform* myſelf of my duty, in order to the *performance* of it, when I have been called to the office of *Overſeer*, *Church-Warden*, or to any other *Pariſh Office*?

* 1 Pet. ii. 14. Rom. xiii. 3, 4, &c.

8. Have

8. Have I endeavoured, as far as I have been able, to become, in *every way*, *useful*, and *serviceable*, in my place, and ſtation?

III. Of the duties, which more immediately repect ourselves.

1. Have I wiſely conſidered the *end* for which I was created by *Almighty God*; that I might be the better able to direct all my thoughts, words, and actions, to *that end*?

2. Do I make it the great *concern* and *buſineſs* of my life, to *ſerve*, and *glorify God*; that I may thereby be *prepared*, and *meet* for happineſs, in his kingdom, and preſence, for ever?

3. Have I *frequently* and *ſeriouſly conſidered*, that I am *here*, in a ſtate of *trial*, and *probation*, not in a ſtate of happineſs, and enjoyment?

4. Have I never lived *without thought*, and *conſideration*, in which my duty, and real intereſt, and the expreſs commands of God, call and oblige me to be conſtant and diligent?

5. *How* have I ſpent my precious *time*?

6. Have I never *waſted* it in idleneſs, or in any unprofitable vanity?

7. Have I ſeriouſly *laid to heart* the *ſhortneſs* and *uncertainty* of this preſent life; and have I, in conſequence, daily improved it to the beſt advantage?

8. Have I kept a *daily care* and *watchfulneſs* over my deceitful *heart*, reſiſting its importunities, and ſinful deſires?

9. Have

9. Have I ſeriouſly *conſidered* the great *damage* and *miſchief*, which *ſin* has done to human nature?

10. Have I *applied* myſelf, with my whole ſtrength and might, to recover that *reſemblance*, which man, when he firſt came out of his Creator's hands, bore to *Him*?

11. Have I never been fooliſh enough to content myſelf with the mere *outſide*, and *form*, of Religion, and godlineſs, neglecting the *life*, and *power* thereof?

12. Have I always *laboured after* the true mortification of the *ſpirit*; after that real and inward *purity* of *ſoul*, which Chriſt requires, in all his diſciples, or followers?

13. Do I conſtantly and earneſtly *implore* the grace and aſſiſtance of *God's Holy Spirit*, to renew and ſanctify me?

14. Do I diligently *labour* to *improve* my ſoul in *religious knowledge*, and *wiſdom*, in *grace*, and *holineſs*; being *anxious* to ſecure my ſalvation, infinitely rather than *any* mere temporal intereſt?

15. Have I been always *contented* under that portion of good *here*, which has been aſſigned me by the all-wiſe, and all-bounteous God?

16. Have I never ſuffered myſelf to be *immoderately diſcompoſed* at *events*?

17. Have I never been *diſſatisfied*, or *uneaſy*, under ſuch circumſtances, as God, in his good providence, has judged fit to place me in?

18. Have I never been too *covetous* of *this world*; of its pleaſures; its honours; or its riches?

19. Have I never ſought to *gain*, or *keep* any of them by *ſinful* means?

20. Have

20. Have I never been immoderately *concerned*, or *anxious*, about any *preſent* things?

21. Have I never *grieved overmuch*, on account of worldly croſſes, loſſes, or diſappointment?

22. Have I never placed my *happineſs* in the good things of this world, and rejoiced overmuch in them?

23. Have I always laboured to *diſentangle* my *affections* from *this* world, and to *raiſe* up my mind to the things which are *above*; to the enjoyment of that *ſuperior* world, for which I was principally *deſigned*?

24. Have I been always *faithful*, and *diligent* in that ſtate of life, unto which it hath pleaſed God to call me?

25. Have I been always *induſtrious* in my calling, endeavouring, by honeſt induſtry, to provide ſuch things as are needful, and expedient, for myſelf, and family, and for all ſuch perſons as depend upon me?

26. Have I always endeavoured to make myſelf *uſeful* in the world; and to act *charitably* to all my fellow creatures?

27. Have I been always *temperate* and *chaſte*, as one who is ſenſible, that the perfection, and happineſs, of a reaſonable creature, does not conſiſt in *ſenſual* enjoyments, but in thoſe which are *ſpiritual*?

28. Have I, therefore, always *watched*, and *guarded*, againſt the *luſts* of the *fleſh*?

29. Have I never offended by *immodeſt behaviour* in words, or actions?

30. Have I never entertained *impure thoughts* or *unchaſte affections*?

31. Have

31. Have I *abſtained* from all *unlawful pleaſures*; nd have I been *moderate* in the uſe of ſuch as are *wful*, and *allowable*?

32. Have I always *reſtrained* my *appetites*?

33. Have I never been guilty of *exceſs*, in *eating*, *drinking*, in *ſleep*, or *recreations*?

34. Have I frequently exerciſed myſelf in *ſelf-nial*, and *mortification*; that ſo my *fleſh* might be *bdued*, and my *ſpirit refined*; and ſo I might be epared for the *company*, the *employments*, and the *eaſures*, of *Heaven*?

35. Have I always been *humble*, and *little* in my n eyes, as a dependant creature, and a guilty ner, ought to be?

36. Have I never ſhewn *pride*, or *haughtineſs*, in words, or carriage?

37. Have I never been *ambitious* of the *applauſe* men?

38. Have I never been *too much affected* by

39. Have I never made it the *end* of my ions?

40. Have I never been *ſtudious* to promote my n *praiſe*?

41 Have I never been too *careful*, and *tender* of *reputation*, to the *neglect* of my *duty*?

42. Have I never, in the diſcharge of my duty, n *too fearful* of the *cenſures*, the *revilings*, or *reproaches* of men?

43. Have I been contented to appear even *vile*, the ſake of *God*?

44. Have I ſhewn all that *proper* attention to my *tation*, and *character* in the world, which was

requi-

requiſite to promote either the glory of *God*, or t
happineſs of men?

45. Have I been *meek*, and *gentle*, in my ſpi
words, and actions?

46. Have I *borne* with the weakneſs, indiſc
tions, and infirmities, of *others*, as becometh o
who is himſelf ſubject to the ſame?

47. Have I never been *angry*, without a cau
or above juſt cauſe?

48. Have I never been *petulant*, or *froward*
about *trifles*, or mere *miſtakes*, or involuntary *cr*
of others?

49. Have I never ſuffered the *ſun* to *go do*
upon my *wrath?*

50. Have I never *continued* for *any* time in wrat
thus rendering myſelf unfit for the diſcharge of m
duty, with reſpect either to *God*, or man?

QUESTIONS

TO BE ANSWERED

BY THE YOUNG COMMUNICANTS.

Recommended to the Conſideration *of* all *Perſons.*

Q. 1. WHAT *is the Holy Sacrament of the Lord's Supper?*

A. A ſolemn Ordinance, appointed by the Son God, to be obſerved by all his true Diſciples.

Q. 2. *For what purpoſe was it appointed by Him?*

A. For a remembrance of his taking our nature upon him, and dying for us: "This do (ſaid our Saviour) in remembrance of me." Luke xxii. 19:— The Bread, and the Wine, received in that Holy Ordinance, being deſigned to repreſent to us Chriſtians, his body broken, and his blood poured out upon the Croſs, as an atonement, and ſatisfaction, for our ſins. See Matt. xxvi. 26, 27, 28. Mark xiv. 22, 23, 24. Luke xxii. 19, 20. 1 Cor. xi. 24, 25.

Q. 3. *Ought this Holy Sacrament to be obſerved by you* frequently, *or only* once, *as in the caſe of the Sacrament of Baptiſm?*

A. *Frequently* "This do ye (ſaid our redeemer) *oft* as ye drink it [meaning the Sacramental Wine] in remembrance of me. For as *often*

" (ſaid St Paul) as ye do eat this Bread, and drink
" this cup, ye do ſhew the Lord's death, till He
" come." 1 Cor. xi. 25. 26.

Q. 4. *What does this Remembrance of Chriſt's Death require of you?*

A. 1. *Repentance* of my ſins, and a hearty deſire to *forſake* all ſin; with a ſtedfaſt purpoſe and reſolution (by God's help) to lead a *new* life.

2. A lively *Faith* in the ſufficiency of Chriſt's ſuffering, to all *truly* penitent Sinners.

3. Heart-felt *Gratitude* for Chriſt's aſtoniſhing act of Divine Love and Condeſcenſion, in my *Redemption.*

4. A ſincere love of Chriſt, and, for his ſake, of all my brethren of *Mankind.*

Q. 5. *What does this ſacrament further require of you?*

A. 1. Previous *Self-examination* reſpecting my poſſeſſing the abovementioned requiſite diſpoſitions. " Let a man examine himſelf (ſaid St Paul) and ſo " let him eat of that Bread, and drink of that Cup." 1 Cor. xi. 28.

2. Earneſt Prayer for their continuance and increaſe; and for God's Mercy through Chriſt; becauſe, without this, the Scriptures conſtantly aſſure me, that no ſpiritual or other bleſſings are to be obtained.

3. The utmoſt Humility, Reverence and Devotion.

Q. 6. *Were theſe things required of you* before *your purpoſing to receive this Holy Sacrament?*

A. Yes. They were required, in conſequence of the *vow* made at my *Baptiſm.*

Q.

Q. 7. *Why are they, then, particularly required, n your receiving the Holy Sacrament of the Lord's upper?*

A. Becauſe, by my ſolemn remembrance of hriſt, in this Holy Ordinance, I profeſs my earneſt nd ſincere deſire of *continuing*, for the future, his rue diſciple, and of living in *obedience* to all his *Laws*.

Q. 8. *What* advantages *do you principally hope or, from a* due *obſervance of this Holy Ordinance?*

A. 1. I hope it will be the means of inducing God to pardon me the Sins which I have committed, contrary to my Vows in Baptiſm.

2. I hope that it will be mercifully admitted by God, as a *Renewal* of my Baptiſmal Covenant, which I have thus ſinfully broken.

3. I hope that, through the bleſſing of God, it will be to me the means of Spiritual Strength, enabling me to keep my Baptiſmal Covenant more ſtrictly, for the future.

4. I hope that it will be to me the means of Holineſs.

5. I hope that it will be to me the means of *Spiritual communion* with Chriſt, and all true Chriſtians, in a ſtate of *Grace* here, leading to a ſtate of *Glory* hereafter. See 1 Cor. x. 16, 17.

Q. 9. *Can you hope for any of theſe Spiritual Bleſſings*, without *your partaking of this Holy Sacrament?*

A. No: I dare not diſobey the poſitive Command of my Saviour; and can hope for God's bleſſing, only by the means which his Almighty Son hath graciouſly appointed.

Q. 10.

Q. 10. *Can you hope for any of these Spiritual Bleſſings, if you come to the Lord's Table, without* due conſideration, *and* preparation?

A. No: On the contrary, I ſhould have the greateſt reaſon to dread, that God would be thereby provoked to withdraw his Holy Spirit from me; and puniſh me for my raſhneſs and preſumption.

Q. 11. *What do you, then, chiefly learn from all theſe queſtions?*

A. I learn, that, in order to receive God's bleſſings, I muſt partake of his Son's moſt Holy Table; and this I muſt do with the *diſpoſitions* becoming his *ſincere* tho' ſinful Diſciple. I learn, in ſhort, that I have no aſſurance of ſpiritual bleſſings, except in my *partaking* of this bleſſed Sacrament, and in my partaking of it, through God's aſſiſtance *worthily*; that is to ſay, with ſincere ſorrow for my ſins; with devout but humble confidence in God's mercy, through Chriſt; and a hearty love of all mankind.

"IF YE KNOW THESE THINGS HAPPY ARE YE, IF YE DO THEM." John xiii. 17.

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TO

THE PARISHONERS

OF THE PARISH OF

SEDGEFIELD.

MAY 15, 1799.

Dear Pariſhoners,

THE very *public* attack made upon our SOCIETIES for *Religious Inſtruction*, before not fewer then 60, or 70 perſons, at the laſt meeting of the *Friendly Society*, in this place, by one whoſe ſtation in life muſt give his words ſome weight, calls upon us, to come forward as *publicly*, in their defence. If the oppoſition of the perſon, to whom we allude, had continued to be *private*, and confined to *individuals*, we ſhould have permitted it to paſs without notice: but, when thus brought forward, before ſo numerous a body of the *Pariſhoners*, our longer ſilence might ſeem like a deſertion of the cauſe, in which we have engaged.

With reſpect to our *Societies*, we need only appeal to *yourſelves*, whether they are (as they were repreſented) calculated to withdraw perſons from DIVINE WORSHIP, at the CHURCH? Has not the neceſſity of your attendance *there* been the *frequent* ſubject of our exhortations to the SOCIETIES? Have we not even threatened to *expel* perſons from the SOCIETIES, who ſhould neglect the CHURCH? Have not *ſome* perſons, ſince the eſtabliſhment of our SOCIETIES, been induced to attend at the CHURCH, who ſcarcely *ever* were ſeen there before? Has not the attendance of *many* there been more *conſtant?* Have not *multitudes* flocked to the HOLY COMMUNION, ſuch as were, in this Pariſh, until lately unheard of?* Not to mention the

* Numbers of the communicants, in the Church of Sedgefield, for the laſt ſix years, from the beginning of October, to the middle of May,

From October	1793	to May, 1794	370
	1794	to - - 1795	462
	1795	to - - 1796	155
	1796	to - - 1797	151
	1797	to - - 1798	312
Societies Eſtabliſhed.	1798	to - - 1799	47
Total of the preceding five years		- - -	1650
Which, divided by 5, will, of courſe, give the *average* for *each* year		- - - - - -	330
Subtract *this* from the numbers, from 1798 to 1799		- -	647
			330
By which it appears, that there has been an *increaſe of* - - and *this*, notwithſtanding the *extraordinary* inclemency of the Seaſon; which has, doubtleſs, prevented *many* perſons from attending.			317
Beſides this, there has been a *conſiderable increaſe* of numbers, in *private communions*.			

increaſe

increaſe of numbers at our SUNDAY SCHOOLS.* And, above all, has not Religion ſhewn itſelf moſt powerfully, in the *lives* of many perſons, by whom it was before almoſt totally *diſregarded*. Have not *ſeveral* among us become *ſerious*, and ſome, *devout*? Let the perſon, who has thus *miſrepreſented* our SOCIETIES, obſerve their *effects*, not only in the TOWN of SEDGEFIELD, but alſo, in the out-lying TOWNSHIPS of FISHBURN, and MORDON, where, next to this Town, the SOCIETIES have been, for the *longeſt* period of time, eſtabliſhed: *effects*, which, while they continue, will not *ſuffer* us to ſlacken in theſe endeavours for your *Religious Improvement!*

Indeed, fellow-chriſtians, you were in *want* of ſome ſuch inſtitutions, in order to call you to a ſerious regard for the *ſalvation* of your *ſouls*. *This* our Societies have, through the grace of GOD, begun; and will, we humbly truſt, through the ſame DIVINE GRACE, *accompliſh*. How *ill*, then, does it become any *Chriſtian*, to hold out *threats* of *the loſs of his favour*, *&c*, *&c*, in which, (as it is well known) "*more is meant than meets the ear*,"

* Numbers at the Sedgefield Sunday-Schools.

September 30th, 1798.		May 5th, 1799.	
Boys . . .	24	Boys . .	69
Girls . . .	37	Girls . .	53
	61		122
		Subtract	61
		Increaſe	61

againſt

againſt your attendance at the SOCIETIES! To ſet the more important conſiderations of Religion for one Inſtant aſide: how ill do ſuch *threats* agree with your priveleges, as ENGLISHMEN; and with the glorious freedom from *every* kind of *perſecution* enjoyed by the people of the *Land*, in which you dwell! Let us *hope*, that ſuch *threatenings* will not be *repeated*, or put into *execution*. But if they *ſhould* be, we will *again* ſtand forth, and, with a more *forcible* appeal, in defence of our *holy Religion*; or the *rights* poſſeſſed by all perſons, in this *Land* of *Liberty*; and, of the *Rights* of *Humanity*.

With regard to the attacks which have been made, by the *ſame* perſon, upon our reputations, as individuals, we have that confidence in *your* opinion of us, that we ſhould not have thought theſe alone a ſufficient cauſe for the preſent ADDRESS. But, when our *profeſſional* labours are miſrepreſented, and ridiculed, and *you* are *forbidden* to receive inſtructions, which have already tended ſo greatly to your *ſpiritual benefit*, and *comfort*, it then becomes us *not* to remain *paſſive*. It is our OFFICE, to "*watch for your* SOULS, *as they that muſt give* "*an account*; and, *how* ſhould we *be able to give* "*it*, *with* JOY, *and not with* GRIEF,"* when we *appear*,† together with you, *at the judgment-ſeat of* CHRIST, if we were to neglect what may ſo greatly tend to your *eternal ſalvation?*

We have *all* great reaſon, to be thankful to our

* See Hebrews xii. 11. † See 2 Cor. v. 10.

worthy

worthy BISHOP, for the excellent inſtructions contained in his late CHARGE*, which gave the firſt hint for our SOCIETIES; and alſo, for the aſſiſtance, which he kindly afforded them, at their *eſtabliſhment*. *He* well knew the high importance of the *converſion of ſinners*, and the many, and great obſtacles which attend it: "*under what difficulties* "*it muſt always be carried on*; *by what ſtruggles*, "*with what contention of ſpirit, with what* "STRIVING TOGETHER," *with what mutual help*, "*and exhortation, with what ſeparate reſolution*, "*and perſeverance, it muſt finally be accompliſhed*, "*if accompliſhed at all*"†. And, ſurely, if any among you ſhould miſtruſt *our* judgment, *He*, at leaſt, is capable of determining upon the advantages to be expected from ſuch SOCIETIES as ours, better than the perſon, who has ſo publicly oppoſed them.

Do not, then, permit yourſelves to be deterred from what may be of the utmoſt importance to your preſent comforts, *and your eternal peace*. What *recompence* can *any man* make you for the *loſs* of your *Souls*? Some of you, may ſuffer in your *worldly intereſts*. You may, alſo, be aſſailed with *reproachful epithets*. The charge of METHODISM, among others, may be urged againſt you, by thoſe who know not in *what* METHODISM conſiſts. If by METHODISTS, they mean perſons who pay a ſerious attention to Religion, the term

* See The *Biſhop of Durham's* late *Charge*, Page 20 and 30.
† See The *Biſhop of Durham's* late *Sermon* upon the *Day* of the *Public Faſt*, Page 23.

is

is, in *their* mouths, a *title* of *honour*; but, if they hint, in it, at the ſlighteſt *diviſion* or *ſepartion* from our CHURCH, you *all* well know, and *they* know too, that it is entirely inapplicable to the MEMBERS of our SOCIETIES. You muſt be aſſured, that we are deſirous only to lead you forward in the road to *ſalvation*; and that, as far as is conſiſtent with *charity*, and *liberty of conſcience*, we would wiſh to prevent, amongſt you, any *diviſions*, or *ſeparations*, from our CHURCH, under the title of Methodiſm, or *whatever* name; being fully convinced of the *excellence* of our CHURCH ESTABLISHMENT; and that, when *duly attended to*, nothing can be better adapted for the preſervation of our moſt HOLY RELIGION; and the promotion of ETERNAL HAPPINESS.

We will flatter ourſelves, therefore, that you, who have already become MEMBERS of our SOCIETIES (and it muſt afford pleaſure to all *good men*,* to obſerve that no leſs a number than 300 *have* become MEMBERS) will continue *ſteadfaſt* to your *voluntary engagements*, as explained to you, in the printed RESOLUTIONS; and, that many *other* perſons, will be, from time to time, *added* to the SOCIETIES; or will, at leaſt, *attend* at our RELIGIOUS ASSEMBLIES, in the hope of profiting by the INSTRUCTIONS which we deliver. Are we not directed by the APOSTLE, to "*conſider one another, "to provoke unto love, and to good works; not for-"ſaking the aſſembing of ourſelves together; (as the*

* See Luke xv. 7 and 10. 1 Pet. i. 12. Hebrews i. 14.

" *manner of ſome is) but exhorting one another*; *and*, " *ſo much the more, as we ſee the day approach-* " *ing?*"* Think, oh! think, what is the illuſtrious *prize*, for which, as CHRISTIANS, we are all contending: no leſs than " *a crown of righteouſ-* " *neſs, and of glory, that fadeth not away*; *fulneſs* " *of joy, and pleaſures, for evermore!*"† From *theſe* no one is excluded. Whatever their *rank* or *ſituation* in life, *all* are invited to BLISS ETERNAL. As the poor are not placed *beneath* theſe bleſſings; ſo, the *rich* are not raiſed *above* the neceſſity of *caring* for their SOULS. How, then, will *they* " *eſcape who neglect ſo great ſalvation.*"‡

Believe us to be,
With the utmoſt ſincerity,
Your affectionate MINISTERS,

GEORGE BARRINGTON, RECTOR.
J. STOPFORD, CURATE,
N. HOLLINGSWORTH, CURATE.

* See Hebrews x. 24 and 25.
† See 2 Timothy iv 8. 1 Peter v. 4. Pſalm xvi. 11.
‡ See Hebrews ii. 3.

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